



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| 1. Asked ¹ an asker by a torment ^x befalling/occurrent. | سَأَلَ سَائِلٌ بِعَذَابٍ وَقَعِ |
| 2. For the disbelievers, not for it ^x a repeller. | لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ |
| 3. From Allah, possessor (of) the <i>ma'a'reje</i> (ascending stairways). | مِّنَ اللَّهِ ذِى الْمَعَارِجِ |
| 4. <i>Ta'arojo</i> (curvilinearly ascends) the angels and The <i>Ruho</i> (Arch Angel Gabriel/ other High Angel) to Him in a day [was] its ^x <i>meqda'ro</i> (span/measure) fifty thousand-[year]. | تَعْرَجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ |
| 5. So <i>issber</i> (let-hold on patiently [your]) a beautiful patience. | فَاصْبِرْ صَبْرًا حَمِيلًا |
| 6. Verily they see it ^x afar. | إِنَّهُمْ يَرَوْنَهُ بَعِيدًا |
| 7. And [We] see it ^x near. | وَنَرَنَاهُ قَرِيبًا |
| 8. Day the Heaven ^w is like the <i>mub'le</i> (molten metal). | يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِ |
| 9. And [are/to be] the mountains ^x like the <i>eeh'ne</i> (colored wool). | وَتَكُونُ الْجِبَالُ كَالْعِهْنِ |
| 10. And asks not <i>hamemon</i> (affectionate-friend) (about another) <i>hameman</i> (affectionate-friend). | وَلَا يَسْئَلُ حَمِيمٌ حَمِيمًا |
| 11. (To be) made they ^z discerning/sighting; longs the criminal if ² (to) ransom ³ (himself) of then-day's torment by his sons. | يُبْصِرُونَ يَوْمَ يَوْدُ الْمُجْرِمُ لَوْ يُفْتَدِ |
| 12. And his she-consort ⁴ and his brother. | مِنْ عَذَابٍ يَوْمَئِذٍ بَنِيهِ |
| 13. And his (closest) kin ^w which ^u lodges/shelters him. | وَصَحْبَتُهُ وَأَخِيهِ |
| 14. And whom ^p (are) in the Earth ^w together; afterwards [he] delivers him. | وَفَصِيلَتُهُ الَّتِي تُتَوِيهِ |
| 15. Not-at-all ⁵ ; verily it ^w (is) <i>Ladha</i> (intensely heated Hell). | وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ |
| 16. <i>Nazza'atan</i> ^w (iteratively-wrester) ^w for the <i>shawa</i> ⁶ (head skin and the extremities). | كَلَّا إِنَّا لَطَرٌّ |
| 17. [It ^w] summons/calls whom ^p [he]: backed and averted. | نَزَاعَةٌ لِّلشَّوْىِ |
| 18. And gathered [he] then [he] cached/cognized ⁷ . | تَدْعُوا مِّنْ أَدْبَرَ وَتَوَلَّى |
| 19. Verily the mankind (had been) created <i>haloo'an</i> ⁸ (fretfully-anxious). | وَجَمَعَ فَأَوْعَى |
| 20. If evil touched/betided him [he] (is) <i>ja'zooan</i> ⁸ (iteratively bewailer). | إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا |
| | إِذَا مَسَّهُ الشَّرُّ جَزُوعًا |

¹ The word "سأل" could mean "دعا" see القرطبي!

² The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See ابن هشام!

³ The word "ransoms" is a transitive verb, hence the need for the parenthetical (himself)!

⁴ That is his wife, or intimate she-companion!

⁵ The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

⁶ The word "shawa" has several meanings, among them: the head skin, the extremities!

⁷ That is he consciously persistently boarded!

⁸ The word "هَلُوعًا" means he who is "ضجور جزوع" that is fretful and anxious! See اللسان!

21. And if touched/betided him the <i>khayro</i> ¹⁰ (desirable/possession/goodness) [he] (is) <i>mano'an</i> (iteratively-stinter).	وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿١٠﴾
22. Except the prayers ¹¹ .	إِلَّا الْمُصَلِّينَ ﴿١١﴾
23. Who ^r they over their Prayer ^w (are) <i>da'emoona</i> ¹² (duty-biders).	الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿١٢﴾
24. And who ^r (are) in their possessions (is) a right ¹³ <i>ma'aloomon</i> (that which is known).	وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿١٣﴾
25. For the requester and the <i>mahroo'me</i> (he who is dispossessed).	لِلسَّائِلِ وَالْمَحْرُومِ ﴿١٤﴾
26. And who ^r <i>yousaddegoona</i> (they ^z affirm as credible) by the <i>Deen's</i> ¹⁴ (religion's/ Islam's) Day.	وَالَّذِينَ يُصَدِّقُونَ بَيَّوْمَ الدِّينِ ﴿١٥﴾
27. And who ^r they from their Lord's torment, (are) <i>mushfegoona</i> (he-they in disquiet).	وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿١٦﴾
28. Verily their Lord's torment (is) other than <i>ma'amoon</i> (one from which one is safe and secure).	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿١٧﴾
29. And who ^r they for their <i>foroje</i> (orifices/private-parts) (are) keepers up ¹⁵ .	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿١٨﴾
30. Except on/over their spouses or what possessed their <i>aymane</i> (right hands) ^w then verily they (are) other than <i>malomeena</i> (ones that are blameful).	إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿١٩﴾
31. So whoever <i>ebtagha</i> ¹⁶ ([he] earnestly-quested) beyond <i>tha'leka</i> (he-that-afar-it/that) then those they (are) the aggressors.	فَمَنْ أَتْبَغَىٰ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٢٠﴾
32. And who ^r they for their <i>amana'te</i> (their: trusts/responsibilities/duties) and their covenants (are) shepherds (i.e.: custodians/fulfillers).	وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٢١﴾
33. And who ^r they by their testimonies (are) <i>qa'emona</i> ¹⁷ (standers/maintainers).	وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٢٢﴾
34. And who ^r they (are) on their Prayers they ^z (are) keeping-up ¹⁸ .	وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٢٣﴾
35. Those (are) in paradises ^w /gardens ^w <i>mukeramoona</i> (they who are hospitality accorded and honored).	أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٢٤﴾
36. So what who ^r they ^z disbelieved, <i>qebalaka</i> (towards you ^s) (are) <i>muhtteyeena</i> (he-they hasteners with gaze and extended necks).	فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٢٥﴾
37. A'n (off) the <i>yamene</i> (right-side) and a'n the <i>shema'le</i> (left-side) <i>ezeena</i> ¹⁹ (sequestering group).	عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٢٦﴾

⁹ The word “جزعنا” of “جزع” has several meanings, among here: bewailer! See التاج!

¹⁰ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”!

¹¹ The word “prayer” as noun dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant! See Merriam Webster's Unabridged Dictionary! So, here the word is used in its meaning number (2)!

¹² The word “دائمون” like observing the “دوام” = duty i.e. constantly performing the Prayer on time and in specific place known in advance to the doer, e.g.: in congregation and in the Mosque at the time of each Payer!

¹³ The “الحق المعلوم” is the Zakah portion in a personal wealth, i.e. besides the general charity!

¹⁴ The “religion's day” is the Day of Judgment, whence all are recompensed according to his/her deeds if they are believers!

¹⁵ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

¹⁶ The word “ابتغى” = “طلب حثيثا” meaning: earnestly quested!

¹⁷ The word “قائمون” i.e. maintainers of the Prayer! It could stand for “standers” or “sustainers!”

¹⁸ Ibid, except for يحافظون!

38. Does covet every *emre'en*²⁰ (*mature/perfect manliness possessor*) of them (*to be*) admitted paradise^w/garden^w (*of*) *naeemen* (*permanent mental and physical delights in the highest chambers of Paradise*).
39. Not-at-all²¹; verily We created them of what they^z know.
40. Then not²²; *Oqsemo* [I] *oath* by Lord (*of*): the *mashareqe* (*sunrise's loci*) and the *magharebe* (*sunset's loci*), verily We assuredly²³ (*are*) *Qa'deyroon*²⁴ (*We-Who are capable of: giving/ doing/ enforcing/ influencing*).
41. On that [We] substitute *khayran* (*choicer/ superior/ worthier*) than them and not We surely (*are*) *masboqeend*²⁵ (*ones that are outran*).
42. So let them: wade and play [*you*s] until *youlaqo* (*they*^z *meet*) their day which^x they^z (*are being*) promised.
43. Day they^z exit from the *ajda'the* (*tombs*) speedily as if they (*were*) to *nussoben* (*immolation stones/ sacrificed on stone alters*) *youfedbona*²⁶ (*group-rush they*^z).
44. *Khashseya'an*²⁷ (*submittingly subdued*) (*are*) their *abssa'ro* (*insights/ discernments*), over-burdens them humility; *tha'leka* (*he-that-afar-it/ that*) (*is*) the day which^x they^z were being promised.

أَيَطْمَعُ كُلُّ أَمْرِي مَتْنَهُمْ أَنْ
يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

فَلَا أَقْسَمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ
إِنَّا لَقَادِرُونَ ﴿٤٠﴾

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا
نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

فَذَرَهُمْ خَوْضُوا وَيَلْعَبُوا حَتَّى
يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا
كَأَنَّهُمْ إِلَىٰ نُصَبٍ يُّفَضُّونَ ﴿٤٣﴾

خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَلَّةٌ
ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

¹⁹ The word “عزین” means groups in sequestering fashion, or *sequestering group*!

²⁰ See the *Lexicon* attached to this Translation for the differences between: the man = الإنسان, the human = الرجل, and the person = الشخص, the mar'o = المرء, being the *mature/perfect manliness possessor*! Although in English the word “one” seems to be an acceptable approximation for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way!

²¹ The word “كلا” is an article of negation particularized for deterrence and prevention!

²² See footnote for (S75:1) for this “لا,” by consensus is a negation particle! See *الدر المصون، احمد حلي*! As to the oath here see footnote for (S56: 75-76)!

²³ The “ال” in “القادرين” is a juratory “ال” = “القسم” amounting to = “التاكيد,” i.e. affirmation, expressed by “assuredly”!

²⁴ The word “قادرين” is masculine, plural, subjective noun, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*!

²⁵ The word “مسبوقين” is plural, masculine objective noun, with no English equivalent!

²⁶ The word “يوقضون” comes from “الإفاضة” which means a crowd of people rushing from one place to another!

²⁷ The word “خاشعة” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعة” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior! However, “خشوع” denotes submission or subduing of sight and sound as well! So “خشعا” are those who submittingly subdued their body, sight and sound! Also some time “الخاشعون” = *they who bow in the Prayer*! See *البصائر* and *اللسان*! Since this Ayah speaks about their sights being “خشعا” that means *their sights are submittingly subdued*!